

BAPHOMET & SON

A Little Known Chapter
in the Life of the Beast

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Edited by Darcy Küntz



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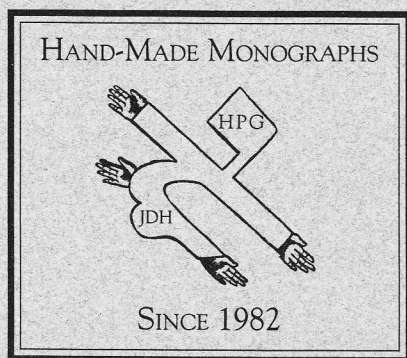
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The principal facts about Aleister Crowley's association with the Ordo Templi Orientis (O.T.O.) are widely known, but his biographers (including himself) give only a meagre and unsatisfactory account of his early years of the Order in England. For this, Crowley himself was to blame; in 1917 the authorities in this country, irritated by the miserable treachery of his work for German propaganda publications in America, raided the London headquarters of the O.T.O. and seized Temple furniture, regalia, books, and manuscripts. None of this was ever returned and information about the early activities of the English branch of the Order has consequently been difficult to obtain.

Recently, however, what can only be presumed to have been one of the seized manuscripts has reappeared. The material it contains provides new information about an important period of Crowley's life and about a number of his contemporaries. This study will give a general survey of the new material and assess its significance. A number of hitherto unrecorded documents are printed here for the first time, together with the draft [revised several times by Crowley in later years—D.K.] of an early initiation ritual.

The Ordo Templi Orientis was founded in 1902 by Karl Kellner, a wealthy German industrialist with a taste for occultism and the more esoteric Degrees of Freemasonry. He was soon joined by Theodor Reuss who had, in the same year, received from John Yarker, the English occultist and purveyor of Masonic Rites, A charter to establish German lodges of the Antient and Primitive Rite of Memphis and Mizraim.¹ This rite soon became submerged by the O.T.O., whose higher grades involved the practice of sexual magic and were thus far more enticing than purely symbolic degrees of the Antient and Primitive Rite.

By 1912 the O.T.O. had arrived in England in the person of Reuss himself—now Head of the Order—who intended to establish an English subsidiary Order with Crowley as its Chief. There is no doubt that Crowley travelled to Berlin for his IX^o initiation and to receive the purely administrative X^o, but his own account of how he came to be involved with the O.T.O. is little short of fabulous. He claimed that Reuss suddenly appeared one day in 1912 accusing him of having stolen the sexual teachings of the O.T.O. The accusation was based on the contents of certain chapters of the *Book of Lies*, but once the astonished

Crowley was able to convince Reuss that he had arrived independently at the secret of the IX^o and that its inclusion in the *Book of Lies* was unwitting, Reuss invited him into the Order and installed him as "Supreme and Holy King of Ireland, Iona and all the Britains that are in the Sanctuary of the Gnosis," with the magical name of *Baphomet*. The title and magical name are correct, but the rest of Crowley's story is a nonsense, for he had known Reuss since 1910 through their common association with the Antient and Primitive Rite, and the *Book of Lies* if not unwritten was at least still unpublished in 1912.²

Whatever the true facts leading to its foundation the O.T.O. commenced its career in England with great ceremony, duly recorded in the newly recovered manuscript, which is nothing less than the "Golden Book," or minute book, of the O.T.O. It is a sumptuous production in a binding of purple morocco with the minutes entered on parchment leaves and the golden seal of *Baphomet* on the inside of the cover. The Order did not acquire the "Golden Book" until early in 1913, as shown by the first entry which is dated June 30th, 1913—and which refers not to the O.T.O. but to the Antient and Primitive Rite. It concerns a Convocation of the Rite in London "to elect a successor to the deceased Bro. John Yarker as Sovereign Grand Master General of the Rite". In accordance with Yarker's wishes, the post was filled by one Henry Meyer, and Crowley himself had to be content with the office of Patriarch Grand Administrator General; but he did have the satisfaction of seeing his own home, 33 Avenue Studios, Fulham, appointed as the headquarters of the Rite.

From this point on Crowley's efforts seem to have been directed largely towards promoting the O.T.O. and the Antient and Primitive Rite faded out of his life. Besides himself, only Leon Kennedy and Theodor Reuss out of the seven Prince Patriarch Grand Conservators were also members of the O.T.O., and it would be interesting to learn of the future careers of the other four, especially as one of them, W.H. Quillam, was made Keeper of the "Golden Book," evidently he failed to keep it for very long.

The official account of the establishment of the O.T.O. follows the record of the 1913 Convocation. It is written in Crowley's hand and is typical of his most bombastic and egocentric style. Some of it, at least, is worth quoting:

"Here followeth an account of the establishment of this most arcane, most illuminated and most Omnific Order in partibus gentium Britannicorum. The O[uter] H[ead of the] O[rder. i.e., Theodor Reuss] approached me at the Equinox of Aries, An VI, acknowledged me as a VII^o of the O.T.O. by right, and subsequently induced me to the VII^o. After various lengthy negotiations he conferred upon me and upon Lady Laylah I.N.B. Waddell the IX^o and last of all crowned me with the X^o *Supremus Rex* by his charter of the first of June 1912 e.v. I accordingly obtained permission from the A.∴A.∴³ and proceeded to recognise the Order on lines suited to the present Era."

The "permission" from the A.:A.:, also in his own hand, follows and includes one highly significant passage:

"In all lodges of O.:T.:O.: and M.:M.:M.:⁴ in Great Britain and Ireland the Volume of the Sacred Law shall be the Book of Thelema, or a facsimile copy of *Liber Legis* (CCXX), and no initiations upon any other document will be recognised by the Grand Lodge."

Thus as early as July 1912, when this was written, Crowley was beginning to mould the O.T.O. to his own ideas and to the "revelation" of the *Book of the Law*. Many of the German membership objected strenuously when this became clear to them; the more so when Crowley was invited by Reuss to rewrite the Order's rituals. All this, however, is later history and falls outside the scope of the "Golden Book."⁵

The English branch of the Order was called the *Mysteria Mystica Maxima* and its constitution, written by himself, was approved by Crowley on the 15th February 1913 in his office of *Supremus Rex* and signed with his magical name of *Baphomet*. As with all of Crowley's enterprises, dissension was soon to appear. The financial affairs of the Order were in the hands of Vittoria Cremers, but after less than a year Crowley discovered that she "has embezzled large sums of money," and soon afterwards she "melted away to hide her shame in Wales." The whole of this bizarre affair is recounted at length in *The Confessions of Aleister Crowley* (pp. 690-92), but echoes of it appear in the "Golden Book." At a session of the Supreme Council in October 1913, *Baphomet*—as *Judex ex-officio*—decreed that:

"We do hereby remove the Lady Vittoria Cremers from the Supreme Council and degrade her to the VI^o, this edict to take immediate effect. We further remove her from the position of Grand Secretary General, and of Trustee of the property of the M.:M.:M.:, calling her to account for the property aforesaid, and to hand it over intact to her successor. We further appoint the Lady I.N.B. Waddell in her place as Trustee."

Miss Cremers was evidently unwilling to be called to account, as the following month a Grand Tribunal was held at the Council's "Court of Paris" at which she was expelled from the Order for "Treachery, Theft, Embezzlement." At the same Tribunal thirteen other accused brethren were tried for such shocking "crimes" as absenteeism and indifference. A few had been guilty of more picturesque offences.

These included Nina Hamnett and R.L. Felkin, who was a relative, both of whom received warnings for being in "bad standing." Felkin, who was a relative of the Dr. R.W. Felkin who was a Chief of the *Stella Matutina*, was also guilty of absenteeism. A serious warning and reprimand were given to W.C. Minchin for

"Breach of loyalty to order [and] attempting to seduce wife of a Bro. without his knowledge and consent," but only the most heinous crime resulted in expulsion. That fate was reserved for such as Phoebe Miller, who was expelled for "Exercise of her profession within the Order to prejudice of brethren, [and] Swindling." It would be fascinating to learn more of Miss Miller. The overall impression given by the Grand Tribunal is one of sheer hypocrisy, for Crowley was as capable as the next man when it came to adultery, treachery and swindling.

Despite these alarms and diversions progress was still being made. In April 1914, the "Golden Book" records that the Executive Council "completed the purchase of Boleskine House and lands." Not that it had a long career, for it never served very actively as a Profess-House of the Order. During 1914, Crowley started on his travels which were to keep him out of England for the duration of the War and the later entries are made by George Macnie Cowie, who had been made Grand Treasurer General of the Order in January. Cowie dutifully recorded all the pronouncements and regulations sent to England by Crowley from his various retreats in America. Of these, his detailed regulations over the correct form of greetings within the Order (printed as Appendix III) provide an interesting example of both Crowley's ideas and his sense of humour. It dates from September 1916, and is the last entry but one in the "Golden Book." The last entry itself is the only document received from Crowley in 1917; presumably it was entered shortly before the police raid that shattered the English O.T.O. until Crowley's return. Chronologically it is the last document, but in importance it must rank first.

While in America Crowley had acquired yet another *Scarlet Woman* in the person of Jane Foster, whom he named magically *Hilarion* and privately "the Cat." Their acts of sexual magic had the specific aim of producing the magical son predicated in *Liber Legis*, and in this they were completely successful. Crowley's principal disciple in the New World was Charles Stansfeld Jones, who had joined the A.:A.: in 1909 and took the magical name Frater O[*mnia*] I[n] V[*no*], V[*nus*] I[n] O[*mnibus*].⁶ In June 1916, he wrote to Crowley to say that he had made the stupendous advance of crossing the Abyss and attaining the grade of *Magister Templi*. The date was exactly nine months after Crowley's IX^o operations with Hilarion, and he was immediately convinced that Frater O.I.V.V.I.O. was indeed the "child" prophesied in the *Book of the Law*. The sonship lasted only until 1926 when Crowley disowned Stansfeld Jones, but in the meantime he had written *Liber Aleph: the Book of Wisdom and Folly* for the benefit of his "Son 777," and had written the somewhat startling letter to Cowie about Frater O.I.V.V.I.O. which appears in the "Golden Book".

The original letter is preserved in an envelope inscribed by Cowie thus:

"Will of Baphomet as to his Successor
Not to be opened except in case of
death or incapacity.

G[eorge] M[acnie] C[owie]
Mar 22/17 e.v."

The letter reads as follows:

"The House of the Juggler

An XII Sol in Pisces
Luna in Cancer

Care Frater,

Do what thou wilt shall be the whole of the Law.

I am taking it as a fact that Frater O.I.V.V.I.O. (Sir Stansfeld Jones) is the person predicated in *Liber Legis* I. 55.56. and similar passages. All the statements there made about his generation have come out *exact* by way of Liber 418 [*The Vision and the Voice*] & the IX^o of O.T.O. I can't give details: it means almost a Book to explain. But I thought I would write this; in case of my death or incapacity he will automatically succeed me both in A.:A.: & O.T.O. This letter is to be taken as evidence of my will: you should put it among the archives.

Love is the law, love under will.

In the Bonds of the Order

Fraternally,
Θηριον [Therion] 9^o=2^o A.:A.:
Baphomet X^o O.T.O.
I.I. et O.B."

How this decree was received among the remaining English members of the O.T.O. is not known, but it seems likely that some at least of the ten members of the Supreme Council VII^o would have resented this foiling of their aspirations and had the police not intervened with their raid, yet more expulsions for treachery would doubtless have followed soon afterwards.

The activities of the English branch of the O.T.O. in its formative years have been considered in the light of the new material contained in the hitherto unpublished "Golden Book" of the Order. The five year period recorded, from 1912 to 1917, comes to an end with Crowley's "Will" appointing Charles Stansfeld Jones as his magical successor in the event of his own death. Records of the later years of the O.T.O. in its decline, and in its recent revival, are not entered in the "Golden Book" and are thus beyond the scope of this study. The material that remains to be considered is that which throws light on Crowley the man rather than on Crowley in his role as *Baphomet*.

Shortly before his departure for America, Crowley appointed George



The House of the Sufferer. An X11 O in 36
C in 59

Carefully,

Do what thou wilt shall be the whole of the Law.
I am taking it as a fact that Frater O.T.O. (Sir
Stansfeld Jones) is the person predicted in Liber Legis I
55. 56. and similar passages. All the statements there
made about his generation have come out exact, by way
of Liber 418 & the 1X° of O.T.O. I can't quite believe it;
it means almost a Book to explain. But I think
I would write this; in case of my death or incapacity he
will automatically succeed me both in A.: A.: & O.T.O.
This letter is to be taken as evidence of my will; you should
put it among the archives.

Love is the Law, love under will.

Fraternally

In the Name of the Order *[Signature]* 9° = 2° A.: A.:

+ *[Signature]* Baphomet X° O.T.O.
1. 1. at O. B.

Macnie Cowie as Grand Treasurer of the Order by the following instrument, signed, ratified, and sealed by Crowley himself:

“(January 1914)—I hereby appoint Sir George Macnie Cowie VII^o to the post of G[rand] Treasurer General and Trustee of the property real and personal of the M.:M.:M.: and the Lady L.I.N.B. Waddell IX^o as G[rand] Secy. Genl. and Co-Trustee with him.

Baphomet X^o

Ratified by the Executive Council.
Saint Edward Aleister Crowley X^o.
Natl. Gd. Master Genl.”

Cowie performed his duties faithfully, even to retaining the scrap piece of paper on which Crowley sent him the following instruction in October 1916:

“An XII

Sol in Libra

Baphomet X^o

Note: All regulations, messages, etc. sent from time to time should be entered in the Golden Book & signed by you as Keeper of G[olden] B[ook] That is, when they are formal & official.”

This formal manner was maintained consistently in all the orders and regulations sent for the guidance of the Order, and it contrasts strangely with the somewhat juvenile humour of Crowley’s more usual style.

The regulations themselves concern the management and finances of the Order and the procedures for setting up new Lodges. Apart from the Will, and the “Regulations on Greetings” (see Appendix III), they are uniformly dull and pompous yet highly illuminating with regard to Crowley’s character. A set of “Bye-laws” relating to Profess-Houses of the Order lays down that the *Supremus Rex* is “to be entertained at any House of the Order throughout the whole world as befitting [his] Royal Rank,” while another set of instructions urges that Lodges should be held, whenever possible, in Profess-Houses of the Order and that those members wishing to qualify for VII^o status could advance more readily by turning their own homes into Profess-Houses. Unlike other high grade officers, who were expected to pay for the hospitality they received, the *Supremus Rex* was to be entertained free of charge—a neat demonstration of Crowley’s aptitude for social parasitism.

The extent to which Crowley took advantage of his privileges as Grand Master remains unknown, but there is no doubt that he milked the Order of much of its funds. The instructions sent to Cowie require half the receipts of

every Lodge to be sent to the Grand Treasurer. There is no explicit statement as to what he was to do with these receipts, but it is known for certain that up to the early part of 1915 Crowley received regular sums of £50 and £100 from Cowie.⁷ There is no reason to suppose that these "donations," as Crowley termed them, of Order funds did not continue for several more years. Despite this, Crowley turned on Cowie and with the generosity he invariably displayed to erstwhile friends attacked him in *The Confessions*:

"His character changed completely; he began to intrigue against me secretly and even to rob me, or rather the Order, outright ... He sent a balance sheet. The cat was out of the bag. The Order had been systematically defrauded. Let me instance only one item. A sum of £500 was entered twice. It was the most barefaced outrage in experience."⁸

Doubtless the Order *had* been systematically defrauded, but assuredly not by its inoffensive Grand Treasurer.

The remaining regulations concern the chartering of Lodges, and here we move from fraud to fantasy. A charter to start a Grand Lodge required three members of the VII^o to petition for leave to commence Temple working. Then "as soon as one hundred and eleven members in any district have reached the grade of Perfect Initiate they may apply for leave to work up to VII^o." If this instruction was followed religiously, then VII^o working must have been rare indeed. What is remarkable is that this lunatic injunction was made in an official instruction to one of the principal officers of the O.T.O. and was duly entered in the "Golden Book." But Cowie can hardly have taken it seriously when he knew exactly how many members the Order contained.

On the last few leaves of the "Golden Book" are recorded complete lists of the names of those members who had achieved the VI^o and higher degrees (see Appendix IV). Assuming that the O.T.O. had developed in the same manner as other magical Orders it is possible that its membership included two lower degree members for every one who had successfully aspired to the VI^o. Ignoring the indeterminate number expelled for their misdemeanors by the Grand Tribunal, the total figure of membership can be taken as forty-five, for the VI^o boasted no more than fifteen members—thirteen Knights Templar Kadosch and two Dame Companions of the Holy Grael. The numbers attaining the higher degrees are progressively smaller with only three men and one woman, Laylah Waddell, reaching the IX^o. Perhaps this was just as well, for had all thirteen of the Knights risen to the IX^o the prospect of initiation may well have daunted even Crowley's *Scarlet Woman*.

Crowley himself evidently projected on to the O.T.O. his image of what it ought to be, but while he remained in his private dreamland—created in order to protect himself from his own inferiority complex—the members of his minuscule Order cannot have been unaware of the thinness of their ranks.

Presumably they remained as members because they preferred the role of Big Fish in a little pond to that of plankton in the ocean of occultism. What is unclear is the extent to which they really understood the full implications of Crowleyanity, which were not apparent from the original rituals of the Order. These were prosaic in the extreme and, for all Crowley's insistence on the use of the *Book of the Law*, still contained references to the *Bible*. Crowley himself could doubtless interpret the *Bible* as referring to *Liber Legis*, but the contents of that dubious compilation would scarcely have helped to swell his ranks, so the ambiguous *Bible* references stayed. Delusions of grandeur do not preclude ordinary mortal cunning.

The Minerval grade ritual printed as Appendix VI is evidently not by Crowley alone, but is the work of Reuss revised by Crowley. In this first revision—the rituals were rewritten more honestly after 1919—he avoided explicit reference to the true nature of his beliefs and teachings, for despite the streams of invective against his fellows, Crowley was a good judge of character and knew his occultists well. Had he presented them with full-blooded Thelemism, his Oriental Templars would have fled in dismay, so he weaned them slowly from their own traditions and thus kept the Order in his own hands.

The determination with which he maintained his grasp on the O.T.O. cannot be entirely explained by his ability to batten on human credulity in order to fill his own pockets, although this was certainly not a minor consideration. The true reason lies in the limitations of his own personality. However, they may protest to the contrary, occultists delight in public acclaim, and in Crowley's case this desire for the limelight amounted to a deep seated need. It was of no matter to him that he attracted condemnation more frequently than praise so long as the world took notice of him. If it ignored him then he would be unable to sustain his veneer of self-esteem and would be forced to face the reality of his damaging and deeply ingrained feelings of inferiority. In the Golden Dawn he failed as a Magician, in the World of Letters he had failed as a poet; the O.T.O. represented his last opportunity of achieving success and when the reality of its gradual decay could no longer be avoided, Crowley removed himself to America from where he could maintain his self-deception and continue to issue directives to his phantom army of Magicians.

In the end, even the phantoms vanished and the "Golden Book" remains as a sumptuous, but solitary monument to this episode of Crowley's life; as with all the other monuments, it is a record of failure.

Notes:

1. See John Hamill, 'John Yarker, Masonic Charlatan?' (12 September 1996), in *Ars Quator Coronatorum*, Transactions of the Quator Coronati Lodge, Vol. 109, edited by R.A. Gilbert. London: Butler & Tanner Ltd., 1997, pp. 191-214. Also see Ellic Howe, 'The Rite of Memphis in France and England, 1838-70' (9 November 1978) in *Ars Quator Coronatorum*, Transactions of Quator Corobnati

Lodge, Vol. 92, edited by Cyril N. Batham. London, 1980, pp. 1-15.—D.K.

2. The O.T.O.'s existence began under the jurisdiction of a charter issued for the German Sovereign Sanctuary of the Antient and Primitive Rite. It was issued to Theodor Reuss and two colleagues on 24 September, 1902 by John Yarker. In the summer of 1910 Reuss visited Crowley and offered him the VII° of the O.T.O. possibly because of his occult knowledge. In the spring of 1912 Reuss again visited Crowley and claimed that he had written (published ?) the "secrets" of the IX° of the O.T.O. in his book the *Book of Lies*. The chapter in question was "The Star Sapphire" which is printed as Appendix II. Crowley claimed that he could not have published the secrets as he was not a member of that degree. Reuss then insisted that Crowley should take the corresponding oaths of the IX°. After some persuasion Crowley took the IX° and Reuss issued him with a certificate as National Grand Master General for the *Mysteria Mystica Maxima* of Great Britain and Ireland. Crowley's certificate is printed as the frontispiece and his published comments on how he became involved with the O.T.O. are printed as Appendix I. Also see Ellic Howe and Prof. Helmut Möller, 'Theodor Reuss: Irregular Freemasonry in Germany, 1900-23', in *Ars Quator Coronatorum*, Transactions of the Quator Coronati Lodge, Vol. 91, edited by Cyril N. Batham. London, 1979, pp. 28-46.—D.K.

3. A.:A.: are the initials for the *Argenteum Astrum* or the Silver Star.—D.K.

4. M.:M.:M.: are the initials for the *Mysteria Mystica Maxima*.—D.K.

5. In 1986 I discovered a manuscript notebook by Crowley dated December 1912. It contains the initial draft of the part of the O.T.O. Rituals and a number of Crowley's drawings which may be issued in the future.—R.A.G.

6. Stansfeld Jones' motto *Omnia In Uno, Unus In Omnibus* is Latin for "All For One, One For All".—D.K.

7. John Symonds. *The Great Beast: The Life and Magick of Aleister Crowley*, (1974), p. 225.—R.A.G.

8. Aleister Crowley. Edited by John Symonds and Kenneth Grant. *The Confessions of Aleister Crowley*, (1969), p. 857.—R.A.G.

Appendix I

The Early History of the O.T.O. in Britain

by Aleister Crowley

*Magick Without Tears*¹

In the summer of 1910 e.v. I was living at 125 Victoria Street, in a studio converted into a Temple by means of a Circle, an Altar and the rest. West of the Altar was a big fireplace with a fender settee; the East wall was covered with bookshelves. Enter the late Theodor Reuss, O[uter] H[ead of the] O[rder] and Frater Superior of the O.T.O. He wanted me to join that Order. I recommended him, in politer language, to repeat the Novocastrian Experiment. Undeterred, he insisted: "But you *must*."

(Now we go back, or forward, I know not which, to a night when I found myself stranded in London. I asked hospitality of a stranger; it was readily afforded. Some hours later my hostess fell asleep; I could not do so: something was nagging me. I suddenly took my notebook, and wrote a certain passage in a certain book since published.)²

"Must, my foot!" He persisted: "You have published the secret of the nth degree of the O.T.O., and you must take the corresponding oaths."

"I have done nothing of the sort. I don't know the secret. I don't want to know it. I don't ..." He interrupted me; he strode across the room; he plucked a book from the shelves; he opened it; he thrust it under my nose; he pointed out a passage with a minatory index. I began to stammer. "Yes, I wrote that. I don't know what it means; I don't like it; I only put it in because it was written in rather curious circumstances, and I was too lazy—or perhaps a little afraid—to reject it and write what I wanted." He fastened on one point: "*You don't know what it means?*" I repeated that I did not, even now that he had claimed it as

important. He explained it to me, as to a child. I was merely surprised; it didn't sound possible. (Sister, all this while I've been lying to you like an Archbishop; it is connected with fascinations; indeed, it has very little to do with anything else!)

Finally, he won me over, I went down to his G[rand] H[ead] Q[uarters in Berlin], took the Oaths, was installed in the Throne of the X^o as National Sovereign Grand Master General, and begun to establish the Order as a going concern.

Well, you say, that is a very simple story, nothing specially hard to believe in it. True, but consider the dates.

That scene in Victoria Street is as clear and vivid in my mind, in every detail, as if it were yesterday. That secret is published only in that passage of that book. And—the book was not published until three years later, and from an address of which in 1910 e.v. I had not so much as thought of. The date of my adhesion to the O.T.O. (which, by the way, upset every principle and plan that I had ever held) is equally certain by virtue of subsequent published writings.

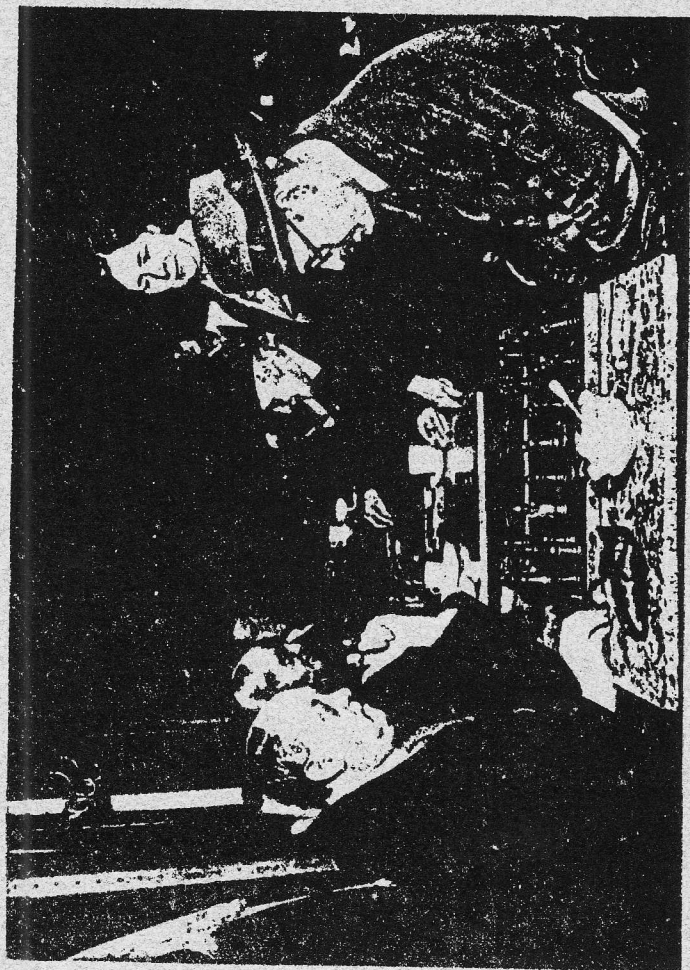
Now go away and explain that!

The Confessions³

The eighteenth-century Rosicrucians, so-called in Austria, had already endeavoured to unite various branches of Continental freemasonry and its superstructures; in the nineteenth century, principally owing to the energy and ability of a wealthy iron master named Karl Kellner, a reconstruction and consolidation of traditional truth had been attempted. A body was formed under the name O.T.O. (Ordo Templi Orientis) which purported to achieve this result. It purported to communicate the secrets, not only of freemasonry (with its Rites of 3^o, 7^o, 33^o, 90^o, 97^o, etc.,) but of the Gnostic Catholic Church, the Martinists, the Sat Bhair, the Rosicrucians, the Knights of the Holy Ghost and so on, in nine degrees, with a tenth of an honorary character to distinguish the 'Supreme and Holy King' of the Order in each country where it was established. Chief of these kings is the O.H.O. (Outer Head of the Order, or Frater Superior), who is an absolute autocrat. This position was at this time occupied by Theodor Reuss, the Supreme and Holy King of Germany, who resigned the office in 1922 in my favour.

The O.H.O. put the rituals of this Order at my disposal. I found them of the utmost value as to the central secret, but otherwise very inferior. They were dramatically worthless, but the prose was unequal, they lacked philosophical unity, their information was incomplete and unsystematic. Their general idea was, however, of the right kind; and I was able to take them as a model. ...

I have found in practice that the secret of the O.T.O. cannot be used unworthily. It is interesting in this connection to recall how it came into my possession. It had occurred to me to write a book, *The Book of Lies*, which is also falsely called *Breaks*, the wanderings or falsifications of the one thought of *Frater Perdurabo* which thought is itself untrue.



Aleister Crowley and friend, playing chess in a London Coffee House—
February, 1930. (Photograph reproduced by courtesy of Peter Rowe.)

Each of its ninety-three chapters was to expound some profound magical dogma in an epigrammatic and sometimes humorous form. The Cabbalistic value of the number of each chapter was to determine its subject. I wrote one or more daily at lunch or dinner by the aid of the god Dionysus. One of these chapters bothered me. I could not write it. I invoked Dionysus with peculiar fervour, but still without success. I went off in desperation to 'change my luck', by doing something entirely contrary to my inclinations. In the midst of my disgust, the spirit came upon me and I scribbled the chapter down by the light of a farthing dip. When I read it over, I was as discontented as before, but I stuck it into the book in a sort of anger at myself as a deliberate act of spite towards my readers. Shortly after publication, the O.H.O.⁴ came to me. (At that time I did not realize that there was anything in the O.T.O. beyond a convenient compendium of the more important truths of freemasonry.) He said that since I was acquainted with the supreme secret of the Order, I must be allowed the IX^o and obligated in regard to it. I protested that I knew no such secret. He said, 'But you have printed it in the plainest language.' I said that I could not have done so because I did not know it. He went to the bookshelves and, taking out a copy of *The Book of Lies*, pointed to a passage in the despised chapter. It instantly flashed upon me. The entire symbolism, not only of freemasonry but of many other traditions, blazed upon my spiritual vision. From that moment the O.T.O. assumed its proper importance in my mind. I understood that I held in my hands the key to the future progress of humanity. I applied myself at once to learn all that he could teach me, finding to my extreme surprise that this was little enough. He fully understood the importance of the matter and he was a man of considerable scientific attainment in many respects; yet he had never made a systematic study of the subject and had not even applied his knowledge to his purposes, except in rare emergencies. As soon as I was assured by experience that the new force was in fact capable of accomplishing the theoretically predictable results, I devoted practically the whole of my spare time to a course of experiments.

Notes:

1. Crowley's comments are taken from his book, *Magick Without Tears*. Edited by Israel Regardie, (1973), pp. 192-3.—D.K.
2. The book in question is *The Book of Lies* (Liber 333), which is also falsely called *Breaks, the wanderings or falsifications of the one thought of Frater Perdurabo* (Aleister Crowley), which thought is itself untrue. Wieland & Co. London, 1913.—D.K.
3. Crowley's comments are taken from his book, *The Confessions of Aleister Crowley*. Edited by John Symonds and Kenneth Grant, (1969), pp. 700-1, 709-10.—D.K.
4. The Outer Head of the Order was Theodor Reuss.—D.K.

Appendix II

36¹

ΚΕΦΑΛΗ ΛΣ

The Star Sapphire²

by Aleister Crowley

Let the Adept be armed with his Magick Rood [and provided with his Mystic Rose].

In the centre, let him give the L.V.X. signs; or if he know them, if he will and dare do them, and can keep silent about them, the signs of N.O.X. being the signs of Puer, Vir, Puella, Mulier. Omit the sign I.R.

Then let him advance to the East, and make the Holy Hexagram, saying: PATER ET MATER UNUS DEUS ARARITA.

Let him go round to the South, make the Holy Hexagram, and say: MATER ET FILIUS UNUS DEUS ARARITA.

Let him go round to the West, make the Holy Hexagram, and say: FILIUS ET FILIA UNUS DEUS ARARITA.

Let him go round to the North, make the Holy Hexagram, and then say: FILIA ET PATER UNUS DEUS ARARITA.

Let him then return to the Centre, and so to The Centre of All [making the ROSY CROSS as he may know how] saying: ARARITA ARARITA ARARITA.

In this the Signs shall be those of Set Triumphant and of Baphomet. Also shall Set appear in the Circle. Let him drink of the Sacrament and let him communicate the same.]

Then let him say: OMNIA IN DUOS: DUO IN UNUM: UNUS IN NIHIL:

HAEC NEC QUATUOR NEC OMNIA NEC DUO NEC UNUS NEC NIHIL
SUNT.

GLORIA PATRI ET MATRI ET FILIO ET FILIAE ET SPIRITUI SANCTO
EXTERNO ET SPIRITUI SANCTO INTERNO UT ERAT EST ERIT IN
SAECULA SAECULORUM SEX IN UNO PER NOMEN SEPTEM IN UNO
ARARITA.

Let him then repeat the signs of L.V.X. but not the signs of N.O.X.: for it is not
he that shall arise in the Sign of Isis Rejoicing.

Notes:

1. Chapter 36 is supposedly the chapter in which Reuss claimed that Crowley
published the secrets of the IX° of the O.T.O. This appendix is taken from
Crowley's, *The Book of Lies*, (1970), pp. 82-3.—D.K.

2. "Commentary (ΛΣ): The Star Sapphire corresponds with the Star-Ruby of
Chapter 25; 36 being the square of 6, as 25 is of 5. This chapter gives the real and
perfect Ritual of the Hexagram. It would be improper to comment further upon an
official ritual of the A.:A.:—"A.C.

Appendix III

Regulations on Greetings

by Aleister Crowley

This is the word of Baphomet to all members of the O.T.O.

⊙EAHMA

In opening the Lodge in any grade, the R.W.M. as he opens the book will say, "Do what thou wilt shall be the whole of the Law". In closing, the second officer will say this before saying, "I declare the Lodge closed accordingly".

In greeting any other person, even a stranger, this may and should be said. i.e., "Please to make your acquaintance. Do what, etc.". If the person is one of us, let him reply: "Love is the law, love under will". This should be the regular morning greeting in a household; also at "Good-night". It is not obligatory, though it is desirable to make it a habit. It may be omitted to a Superior, if you are afraid (but why should a King have a superior or be afraid?) that he will think you mad. All letters, especially official O.T.O. or A.:A.: letters, should open with that sentence, and close with "Love is the law, love under will".

In conferring a grade, at the obligation, say "Do what, etc., I will and do declare you a man and a brother" or whatever it is. Also, closing, after F.F.F. all add "The Word of the Law is Thelema". The phrase should also be employed on all solemn occasions of consent. This I have used in accepting a pupil, "Do what, etc. I, So-and-So, will and do take thee, So-and-So, for my son (or daughter)". He or she replies in the same terms using "father" instead of son.

Repeat this for "brother" and "sister". Repeat again for "friend" and "friend". (You can raise the pupil, who is kneeling, at this, by the hand. Embrace for "brother" and kiss for "friend".) All this preaching is of supreme A.:A.:

importance, observe that to revolutionize the world, as I am now about to do, one must not worry over individuals or details. One must take some very simple very deep word which cuts at the heart of things. The Buddha did not attack caste and so on; he just said, "Anatta" and Hinduism crumbled at the touch. So Mohammed said, "Allahu Achad" and upset the whole show. I say, "ΘΕΛΗΜΑ". Go on, therefore, preaching this and nothing else in season and out of season. You won't have to wait long for results. You must, however, be ready to explain that it does not mean surrendering to every whim, but the reverse. It involves finding out Who you are and Why you came into this world, and never swerving a hair's breadth from that Will. It's Ekagata plus Gnana, more or less, but simpler.

Please observe that since I have adopted the plan of using the greetings as above stated, I have got the favourable notice of several important people. We have to advertise, and that is an A-1 way of doing it, and costs nothing, but a little embarrassment. The first time one does this to a correspondent, one can enclose a *Law of Liberty* which explains everything very nicely.¹

Issued to Lodges, Sep.: 1916. e.v.

By Order of our G[eorge] M[acnie] G[owie]

"G[eorge] M[acnie] G[owie]"

Note:

1. The *Law of Liberty* (see Appendix V) is a four-page tract issued by the O.T.O. in Gerald Yorke's bibliography it is dated "about 1917". From the above it is obvious that it was in circulation before September 1916.—R.A.G.

Appendix IV

The Rolls of the O.T.O.

Contained in the *Golden Book*

1. Roll of the Mystic Temple of the Illustrious Order of Knights Templar Kadosch and of the Dame Companions of the Holy Graal.—VI^o O.T.O.

Sir Theodor Reuss.

Sir Saint Edward Aleister Crowley.

Sir James Thomas Windram.

Sir Lionel Eyers Kennedy.

Sir John Daniel Reelfs.

Dr. Sir Edward Frosini.

Dr. Sir H. Breitling.

Sir M. McB. Thomson.

Sir Arturo Reghini.

Sir Lewis Bertram Yardley.

Sir Benjamin Charles Hammond.

Sir George Macnie Cowie.

Sir Richard John Adams.

Lady Laylah Ida Narissa

Bathurst Waddell.

Lady Anna Wright.

2. Roll of the Supreme Council of Sovereign Grand Inspectors General of the Ancient and Accepted Scottish Rite of Masonry, Prince Patriarch Grand Conservators of the Rite of Memphis. Absolute Grand Patriarchs of the Rite of Mizraim.—VII^o O.T.O.

To this exalted degree all the members listed above save Hammond, Yardley, and Adam rose. Of the Dame Companions only Laylah Waddell made the grade.

3. Reuss, Crowley, Windram, and Laylah Waddell were the sole members of the VIII^o and IX^o degrees; respectively the "Secret Areopagus of the Illuminati VIII^o O.T.O.", and "Sanctuary of the Gnosis IX^o O.T.O."

The Tenth degree was purely administrative. The three *Summi Reges* had the following jurisdictions:

Theodor Reuss (O.H.O.)
Saint Edward Aleister Crowley

Germany. (Merlin).
British Islands—Ireland, Iona,
and all the Britains.

James Thomas Windram

(Baphomet).
South Africa. (Semper Peratus).

Appendix V

Liber DCCCXXXVII

The Law of Liberty¹

A Tract of TO ΜΕΓΑ ΘΗΡΙΟΝ 666.

That is a Magus $9^{\circ}=2^{\circ}$, A.:A.:

Do what thou wilt shall be the whole of the Law.

I. I am often asked why I begin my letters in this way. No matter whether I am writing to my lady or to my butcher, always I begin with these eleven words. Why, how else should I begin? What other greeting could be so glad? Look, brother, we are free! Rejoice with me, sister, there is no law beyond Do what thou wilt!

II. I write this for those who have not read our Sacred Book, the *Book of the Law*, or for those who, reading it, have somehow failed to understand its perfection. For there are many matters in this Book, and the Glad Tidings are now here, now there, scattered throughout the Book as the Stars are scattered through the field of Night. Rejoice with me, all ye people! At the very head of the Book stands the charter of our godhead: "Every man and every woman is a star." We are all free, all independent, all shining gloriously, each one a radiant world. Is not that good tidings?

Then comes the first call of the Great Goddess Nuit, Lady of the Starry Heaven, who is also Matter in its deepest metaphysical sense, who is the infinite in whom all we live and move and have our being. Hear Her first summons to us men and women: "Come forth, O children, under the stars, and take your fill of love! I am

above you and in you. My ecstasy is in yours. My joy is to see your joy." Later She explains the mystery of sorrow: "For I am divided for love's sake, for the chance of union."

"This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all."

It is shown later how this can be, how death itself is an ecstasy like love, but more intense, the reunion of the soul with its true self.

And what are the conditions of this joy, and peace, and glory? Is ours the gloomy asceticism of the Christian, and the Buddhist, and the Hindu? Are we walking in eternal fear lest some "sin" should cut us off from "grace"? By no means.

"Be ye goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines, and wines that foam! Also, take your fill and will of love as ye will, when, where, and with whom ye will! But always unto me."

This is the only point to bear in mind, that every act must be a ritual, and act of worship, a sacrament. Live as the kings and princes, crowned and uncrowned, of this world, have always lived, as masters always live; but let it not be self-indulgence; make your self-indulgence your religion.

When you drink and dance and take delight, you are not being "immoral," you are not "risking your immortal soul"; you are fulfilling the precepts of our holy religion—provided only that you remember to regard your actions in this light. Do not lower yourself and destroy and cheapen your pleasure by leaving out the supreme joy, the consciousness of the Peace that passeth understanding. Do not embrace mere Marian or Melusine; she is Nuit Herself, specially concentrated and incarnated in a human form to give you infinite love, to bid you taste even on earth the Elixir of Immortality. "But ecstasy be thine and joy of earth: ever To me! To me!"

Again She speaks: "Love is the law, love under will." Keep pure your highest ideal; strive ever toward it without allowing aught to stop you or turn you aside, even as a star sweeps upon its incalculable and infinite course of glory, and all is Love. The Law of your being becomes Light, Life, Love and Liberty. All is peace, all is harmony and beauty, all is joy.

For hear, how gracious is the Goddess; "I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice."

Is this not better than the death-in-life of the slaves of the Slave-Gods, as they go oppressed by consciousness of "sin," wearily seeking or simulating wearisome and tedious "virtues"?

With such, we who have accepted the Law of Thelema have nothing to do. We have heard the Voice of the Star-Goddess: "I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!" And thus She ends:

"Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you! I am the blue-lidded daughter of

Sunset; I am the naked brilliance of the voluptuous night-sky. To me! To me!" And with these words "The Manifestation of Nuit is at an end."

III. In the next chapter of our book is given the word of Hadit, who is the complement of Nuit. He is eternal energy, the Infinite Motion of Things, the central core of all being. The manifested Universe comes from the marriage of Nuit and Hadit; without this could no thing be. This eternal, this perpetual marriage-feast is then the nature of things themselves; and therefore everything that is, is a crystallization of divine ecstasy.

Hadit tells us of Himself: "I am the flame that burns in every heart of man, and in the core of every star." He is then your own inmost divine self; it is you, and not another, who are lost in the constant rapture of the embraces of Infinite Beauty. A little further on He speaks of us:

"We are not for the poor and the sad: the lords of the earth are our kinsfolk."

"Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us."

"Beauty and strength, leaping laughter and delicious languor, force and fire, are of us." Later, concerning death, He says: "Think not, O king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever."

When you know that, what is left but delight? And how are we to live meanwhile?

"It is a lie, this folly against self."—"Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this."

Again and again, in words like these, He sees the expansion and the development of the soul through joy.

Here is the Calendar of our Church: "But ye, O my people, rise up & awake! Let the rituals be rightly performed with joy & beauty!" Remember that all acts of love and pleasure are rituals, must be rituals. "There are rituals of the elements and feasts of the times. A feast for the first night of the Prophet and his Bride! A feast for the three days of the writing of the Book of the Law. A feast for Tahuti and the child of the Prophet—secret, O Prophet! A feast for the Supreme Ritual, and a feast for the Equinox of the Gods. A feast for fire and a feast for water; a feast for life and a greater feast for death! A feast every day in your hearts in the joy of my rapture! A feast every night unto Nu, and the pleasure of uttermost delight! Aye! Feast! Rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu." It all depends on your own acceptance of this new law, and you are not asked to believe anything, to accept a string of foolish fables beneath the intellectual level of a Bushman and the moral level of a drug-fiend. All you have to do is to be yourself, to do your will, and to rejoice.

"Dost thou fail? Art thou sorry? Is fear in thine heart?" He says again: "Where I am, these are not." There is much more of the same kind; enough has been quoted already to make all clear. But there is a further injunction. "Wisdom says: Be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love,

exceed by delicacy; and if thou do aught joyous, let there be subtlety therein! But exceed! Exceed! Strive ever to more! and if thou art truly mine—and doubt it not, and if thou art ever joyous!—death is the crown of all.”

Lift yourselves up, my brothers and sisters of the earth! Put beneath your feet all fears, all qualms, all hesitancies! Lift yourselves up! Come forth, free and joyous, by night and day, to do your will; for “There is no law beyond Do what thou wilt.” Lift yourselves up! Walk forth with us in Light and Life and Love and Liberty, taking our pleasure as Kings and Queens in Heaven and on Earth.

The sun is arisen; the spectre of the ages has been put to flight. “The word of Sin is Restriction,” or as it has been otherwise said on this text: That is Sin, to hold thine holy spirit in!

Go on, go on in thy might; and let no man make thee afraid.

Love is the law, love under will.

Note:

1. This essay is taken from Crowley's, *The Equinox*, Vol. III; No. I, (1919), pp. 45-52.—D.K.

Appendix VI

An Early Initiation Ritual (1913)

revised by Aleister Crowley

Two rooms are required for this ceremony. The one is the Antechamber or Preparation room with a separate division, called the dark chamber, and the Temple proper. In the Antechamber there is to be but one small Table on which are ink, pen and paper and two chairs, and in the dark chamber (or division curtained off from rest of the room by black curtains) is but a small, black, covered table on which stands a lighted candle, a skull and one chair.

The Temple is arranged as follows: In the East stand in one row three small square tables covered with white linen or satin drapings. The table in the centre is for the President or Hierophant; the table to the right of the President is for the Secretary or Hierostolista; the table to the left of the President is for the Vice-President, Deputy, Assessor, or Mystagog. Opposite the table of the President, in the West of the room is just in the centre of the length of the wall a chair for the Master of Ceremonies or Introductor, called Thesmophor, at the door inside the room is a chair for the Temple Guard (or Steward) called Keryx. On the outside of the Temple door (in the Antechamber) is a chair for the Janitor (also Black Man).

But, if need be, this Officer may be dispensed with. In very special cases, and under dispensation from the Frater Superior the following three Officers alone may lawfully perform an Initiation, namely the President (Hierophant), the Vice-President (Mystagog), and the Secretary (Hierostolista), who in these cases performs in addition to his own duties the duties of Keryx.

On each of the three tables is a candlestick with three candles burning. In front of the President are crossways arranged on the table, a sword with a cross-shaped handle, a Bible, the Constitution-Book of the O.T.O., a red rose, and

the green insignia ribbon with the Delta as a pendant. In the centre of the room on the floor is a small tapis blue (azure) with a broad golden circle in centre and in this circle stands a round pillar which tapers towards the top and risen from an egg-shaped broad basis.

Above the chair of the President in the East hangs on white ground (white satin) the Sign and General Symbol of the Order, the Hexagram with Eternity Ring in Gold and inside the Ring a Jod in Gold. The Rising Delta in RED, the Delta pointing downward is azure (Cambridge) blue, and the ring with Delta is on emerald green ground. Over All is an Owl. If it can be arranged there is also an arc lamp covered with blue gauze (so that it gives a Blue Light) suspended in the centre of the room.

All officiating Brethren who by their degrees are entitled to do so, wear long white Tunics (choir shirts) with a girdle of leather (brown) and black cloaks with sleeves and hoods, and the hoods are pulled over the heads as long as the ceremony of Initiation is proceeding. On lecture days the hoods are worn on the back. During the ceremony of Initiation, the President wears white kid gloves.

Members who are not officiating or hold no official rank sit right and left of the President along the walls, arranged according to their ranks or "AGE" they have in the Order. Thus the highest Officer sits nearest to the President on his left, and the oldest private member sits nearest to the President on his left hand. The youngest sits nearest to the door. Visiting members sit in one row behind the Master of Ceremonies in the West.

Opening Ceremony

Hierophant: (Rises.) Beloved Brethren the hour calls us to work.

Mystagog: (Rises.) Most Wise Hierophant, then let us commence.

Hi: Brother Keryx perform your duty and see that we are not disturbed while we are at work. (Keryx bows towards President, goes into ante-chamber, makes sure that the outer door is locked, or if there is a Janitor whether he has done so and is at his post then he returns into Temple, bolts Temple door inside and addressing President from the door.)

Keryx: The doors are duly locked. We cannot be disturbed.

Hi: (Lights his candles and Vice-President and Secretary do likewise.) Beloved Brethren, do you recognise me?

All: (Rising and screening their eyes "Screen-Sign".)

Mys: (Who likewise has risen and screens eyes says:) We recognise you as our lawful President and Hierophant.

Hi: (Screens eyes.) I likewise recognise you as my Brethren who I was permitted to find with the aid and by the power of the Divine Light, and which, I earnestly pray, may also in the future be our guiding star. (Finished Screen-Sign.)

All: (Finish the Screen-Sign with him.)

Hi: Therefore let us pray that the Eternal Source of All Divine Light may illuminate our souls during the work we now propose to commence and guide our counsels. (Short prayer.) Amen, Amen, Amen! (Bows towards the East)

All: (Repeat three times.) Amen, Amen, Amen! (All likewise bow Eastwards.)

Ceremony of Admission.

Mys: Most Wise Hierophant, A Man (or Woman) who still wanders in darkness has expressed the desire to be admitted into our brotherhood that he may seek the light from the East guided by the teachings of our illuminated brotherhood.

Hi: Has he (or she) been examined and found worthy and has signed the Pledge of absolute silence then let him be led before us in due form that we may proceed to initiate him. (Themophor bows towards the East and goes into the ante-chamber where the Candidate has been sitting in the dark room with some suitable literature chosen by the Order for Candidates and where Thesmophor fetches new Candidate to sign the Pledge in the ante-room, and then leads the Candidate with uncovered breast, uncovered head, and his eyes blindfolded by a bandage to the door of the Temple. There Candidate is told to give a hard knock against the closed door of the Temple, whereupon Keryx opens the door noisily and loud music (extemporised) is played on the Harmonium until the Candidate is definitely admitted into the room, during this music Keryx asks:)

K: Who knocks so strangely against the doors of our Temple?

Thesmophor: A man (or woman) who is in search of Truth.

K: Who in Surety for him?

Th: Brother X, and Brother Y. (Repeats this information towards the President.)

Hi: Beloved Brethren X and Y you hear this, do you confirm it?

Bro. X: Yes!

Bro. Y: Yes!

Hi: Then let the Candidate enter.

Th: (Leads the Candidate now before the table of the President and there Thesmophor says to Candidate:) Sir, you now stand in a place which is consecrated to Truth. And just in the same way as Truth has to fight its way through the entanglements and darkness which are ever trying to hide it and to prevent it from being discovered, so you yourself will now have to try to fight your way through darkness into the brilliant light of eternal Truth. (Thesmophor remains standing to the left of Candidate.)

Hi: Sir, you have expressed the desire to be admitted into the community of the Enlightened Brotherhood of the Order of Oriental Templars! How ever desirable a Candidate may be from all social or other points of view, and whatever promises any Candidate may have held out for being admitted, we never allow a Candidate to become a *Full Member* unless he first has passed successfully through a Novitiate, which may be shortened or prolonged just in accordance to the facts which a Candidate may give as to his (or her) trustworthiness. During the time of the Novitiate a Candidate is debarred from making the acquaintance of all the members of the Order. He is forbidden to ask for the name of any member whose acquaintance he may make, and he is forbidden to ask any member what degree a member may possess. In fact a Candidate or rather Novice may ask No questions at all, except about such things which are directly connected with the ceremony of his Initiation or instructions given him during his Novitiate. With the moment of your Initiation you engage however and solemnly swear and pledge yourself to observe henceforth the strictest and most absolute silence with regard to all things and matters which concern our Order likewise with regard to all persons which belong to the Order. You will have to pledge yourself in a most solemn form to place into the service of our Order all your abilities and faculties. In fact you will be asked to pledge yourself to place all your present or future private, social, civic or state influences and powers into the service of our Order to use them only to the advantage of our order but never to the detriment of the Order. You will have to pledge yourself to carry out the orders of the Supreme Council of our Order without any mental reservation, and in absolute silence. Finally we declare for your guidance and information that we consider as eligible and trustworthy only such a Novice who is able in the fight for Truth and the realization of the aims of our Order to absolutely ignore the approval or displeasure of the great masses as well as of the Ruling Few. A Novice must likewise be able to absolutely and completely ignore Public Opinion whether it praises him or derides him. We consider as an eligible and trustworthy Brother only He (or She) who is able with a warm heart but cold courage to carry out in blind obedience the orders of his Superior ruling our Order. Ask your conscience whether you are able to faithfully carry out these conditions, and if you believe you are able then answer me with a loud "Yes".

Candidate: (Prompted by Thesmophor.) Yes!

Hi: Place your right hand on the Bible and our Constitution and our sacred symbols as token of confirmation.

Can: (Places his right hand on them and leaves them there.)

Hi: Then I will proceed with your Initiation. Please kneel down!

(Thesmophor, in such a way that the Candidate does not notice it, now places around the neck of the Candidate just below the gullet the loop of the long rope which had been kept in readiness. Thesmophor is the first person who holds the long end of the rope and all other Brethren range themselves in such a manner behind Thesmophor that each one of them in turn is able to hold the rope, the last one in the row is to be Keryx at the inner side of the door of the Temple.)

Hi: Candidate, please repeat all the words which I now shall recite:

Before the Eternal and Almighty and all persons present, I now swear, I will waive and renounce all rights and privileges which my rank, title or position in the state, the civil community, or in society give me and confer upon me, while I am in the company of my Brethren, or while I am a member of this Order. And I declare I desire to be nothing more than a Brother (or Sister) among Brethren, Man among Men, ever anxious to acquire the highest possible earthly self-perfection. I solemnly swear I shall never use my present or future power or social, or civil or state influence which I may at any time possess and be able to exercise, to the detriment of the Order which now receives me as member but always and only to the advantage of the Order. I swear and declare I shall always observe strictest and most absolute silence about all things which concern and stand in relation with this Order, specially do I swear that I will never divulge the names of any person who belongs to this Order. I swear inviolable allegiance and absolute obedience to the Frater Superior and the Constitution of this Order. I swear and declare I will advance the interests of this Order with all the means, powers, and influences at my disposal and place my whole life and possessions into the service of the Order. To this end I solemnly waive all secret mental reservation. May God help me to faithfully fulfil and observe my Oath and Obligations! Amen, Amen, Amen!

All: (Repeat solemnly.) Amen, Amen, Amen!

(*Important!*—Just when the Brethren repeat Amen, they *all* with every “Amen” gently pull, each time they say Amen, the rope which is around the neck of the Candidate against his gullet. i.e., three times.)

Hi: (Placing Cross of hilt of sword on Candidate's head and says:) By touching your head with the Cross of this sword I now receive you as a Member of this Order and proclaim you a lawful Novice of the Illuminated Brotherhood of the Order of Oriental Templars! The Order will assist and protect you in all your affairs if you will have given undeniable proofs of being a genuinely faithful and self-denying Brother—(Here the Hierophant turns the sword round and places

the point of the sword on the naked heart of the Candidate) *but* if ever you should become a traitor, an enemy of your Brethren, if you should break your solemn oath, and otherwise injure the interests of this Order, you will find all loyal Brethren in arms against yourself like this sword-point is now directed against you, and never shall you escape the vengeance of your own conscience, nor that of your betrayed Brethren.

Rise Brother Novice!—(While Candidate rises his eyes are given the light by taking off the bandage, and the rope is removed so that he feels it and just when Hierophant has finished saying 'Rise' the Harmonium plays the tune "Integer Vitae" which is sung by all Brethren standing. But if there is no Harmonium available the ceremony continues without the singing and Hierophant says:

Brethren, now resume your seats! My dear Bro. Novice now I will give you your first instruction. Cover your nakedness that I may invest you with the insignia of a Brother Novice! (Candidate is assisted to arrange his dress by Thesmophor.) All Novices have to wear at our meetings a green ribbon round the neck to which is attached a Delta. The green colour is to express our hope that you may become a faithful Brother and the Delta is to indicate that we expect you to accommodate and adapt yourself equally in all directions to the requirements and the developments of our Order like the equilateral triangle is adaptable on all three sides, so that you may become a useful stone in the edifice of our Order. The secret Password of a Novice in "Mizpah", and whenever a Novice addresses a Brother with this Password "Mizpah", the Brother so addressed must reply "Nosce te ipsum", whereupon the Novice to finish with the return-reply "Spes mea in Deo est"! Then the Novices have a particular way of shaking hands with the other Brethren, namely, you extend your hand flat, seize the hand of the Brother full between thumb and fingers and gently press the index finger under the root of the palm of the Brother's hand. In doing that you give the sign of the "eye-screen" with your left hand. This secret consists in placing your flat hand over your eyebrows as if you wanted to screen your eyes before a too bright light. This "Screen-sign" is however for exclusive use in indoor meetings. Out of doors a Novice may use only the so-called "Penal-Sign", which consists in placing the left hand like a fork under and against the gullet of your neck, in remembrance of the Punishment which threatens a traitor of being strangled by the neck with a rope. This sign must have the shape of a capital "Y"! Whereof more anon! Now please take your place next to Brother Thesmophor and remember evermore your oath to observe strictest "Silence! Silence! Silence!"

All: (Repeating.) Silence! Silence! Silence! (Candidate sits down.)

Hi: Further instructions will be given you as opportunity presents itself. But the first task we set a Novice to accomplish is:

To do a Certain Thing, in a Certain Way, in a Certain Time!

Today I must limit myself to give you an explanation of the Tapis and the Pillar which you see in the centre of the Temple here. The golden circle on blue (azure) ground is the Symbol of the Universe, and the Pillar which rises from a broad egg-shaped basis is round and tapers somewhat towards its top, is the Symbol of the Eternal Life-power, which, eternally new creating, eternally renews and rejuvenates the World! Hence it is the most Sacred Symbol of ETERNITY and OF LIFE EVERLASTING! In the course of your further studies in our Order and of the Tenets of our Order you will realize and become aware that this symbol is the root and basis of all true philosophy of all real truth, that is THE genuine Tree of Knowledge, of which the Bible speaks in Genesis!

Hi: Beloved Brother Mystagog, have we finished with all lawful work? (If there is any work to be done, or business to be transacted the Mystagog now mentions the same and if the Hierophant considers that there is sufficient time left to transact other business it will now be proceeded with, otherwise Mystagog says the following:)

Closing Ceremony

Mys: All lawful work has been finished and the Eternal Light from the East has been given to a man (woman) who up to now wandered in deep darkness. Most Wise Hierophant let our Meeting be closed, our symbols locked away that no stranger may see them and let all lights be turned out, until we meet again within the precincts of our Temple.

Hi: ♪ (Knocks once with a large KEY.) I now close our meeting and thank The Eternal Almighty from whom emanates the Light from the East like all other light, that we have been permitted to do one more step towards the Source whence the Light from the East emanates. May his Light in ever more perfection and greater strength shine on our earthly roads and illuminate our souls. Amen!

All: (Repeat three times.) Amen, Amen, Amen! (Making "Screen-Sign". Then All with Hierophant while bending towards the East say:)

Silence! Silence! Silence!

Note:

1. See Aleister Crowley's later, and greatly, revised edition of the Minerval 0° Degree printed in Francis King (ed.) *The Secret Rituals of the O.T.O.* London: The C.W. Daniel Co., 1973, pp. 39-47

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